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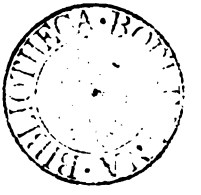
CONSECRATIO ET DEDICATIO ECCLESIÆ PAROCHIALIS SS. ET INDIVIDUÆ TRINITATIS DE DOORE, ANNO DOMINI 1634.



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THE FORM AND ORDER

OF THE

Consecration and Dedication of the Parish Church of Abbey Dore,

UPON PALM SUNDAY, 1634,

BY THE RIGHT REVEREND FATHER IN GOD

THEOPHILUS FIELD, D. D.

LORD BISHOP OF S. DAVID'S.

EDITED BY

JOHN FULLER RUSSELL, B.C.L., F.S.A.,

RECTOR OF GREENHITHE, KENT.

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Preface.

IN the Shire of Hereford, on the weſtern bank of the river Dore, about nine miles above Monmouth, ſtands the church of the rural Pariſh of Abbey Dore. The abbey, of the Ciſtercian order, was founded in the twelfth century. The monaſtic church was a ſtately firſt-pointed edifice, but its nave having been laid in ruins at the time of the diſſolution of the leſſer Religious Houſes, its tranſepts and chancel with a ſingular and beautiful Lady chapel now only exiſt.

On Palm Sunday, 22nd March, 1634, an important Function was ſolemnized at Abbey Dore, namely, the Conſecration and Dedication of the above remains, which had juſt been "re-edified" and "furniſhed" at the coſt of John Viſcount Scudamore, the friend of Laud. It is noteworthy that this nobleman having diſcovered the original Altar-ſlab (which had been abominably defecrated) ordered it to be reſtored, and "ſet upon three pilaſters" of

ſtone, "where," ſays a writer in 1727, "now it ſtands, the moſt remarkable Communion Table of any in theſe parts, being one entire ſtone, twelve feet long, four foot broad, and three inches thick."[1] The ſame author ſtates that the Conſecration was performed by Dr. Theophilus Field, Biſhop of S. David's, by virtue and authority of a Commiſſion from Dr. Matthew Wren, Biſhop of Hereford.

The following "Form and Order," which was uſed on that occaſion, is in the Library of the Britiſh Muſeum (Add. MSS. No. 15, 645).[2] It will be obſerved that its Rubrical directions have an important bearing on the deciſions of the Judicial Committee

[1] "View of the ancient and preſent ſtate of the churches of Dore," &c., by Matthew Gibſon, M.A., Rector of Dore, p. 41, 4to., 1727. I am indebted to the kindneſs of the preſent Rector, the Rev. Alfred Phillips, for the information that "the old ſtone Altar is ſtill ſtanding, ſupported by the ſhort pillars placed by Viſcount Scudamore."

[2] Another MS. copy of this Service is preſerved in the Archiepiſcopal Library at Lambeth. This is almoſt identical with that in the Britiſh Muſeum. The Office at Lambeth, however, contains the following Rubric, which does not occur in the MS. at the Muſeum: "If the Wine in the chalice be not ſufficient, then the Chaplain returneth, and the Biſhop taketh the chalice and filleth it with Wine out of the flagon, *mixing a little water*, and repeateth the Prayer of Conſecration." Other examples of deviations (none of which are important) in the Lambeth MS. from that in the Britiſh Muſeum, will be found in the following Notes.

in the caſes of Martin *v.* Mackonochie, and Hebbert *v.* Purchas, affording, as they do, a remarkable illuſtration of the fact that the principle laid down by it—viz., that "*All ceremonies are aboliſhed which are not expreſſly retained*,"—was not admitted (particularly as regards the Mixed Chalice)[1] by the higheſt eccleſiaſtical authorities in the ſeventeenth century; and exhibiting, moreover, the received meaning of the words "before the Table," at that period.

[1] The Judicial Committee ignorantly terms "the act of mingling the water with the Wine in the Service," the "exceptional practice of Biſhop Andrewes."

Rubrics in Books of Common Prayer, 1549—1662.

The Prieſt ſtanding humbly *afore the midſt of the Altar*, ſhall ſay.

The Man and Woman kneeling *afore the Altar;* the Prieſt ſtanding at the Altar, and turning his face toward them, ſhall ſay.

When the Prieſt, ſtanding *before the Table*, hath ſo ordered the Bread and Wine, that he may with the more readineſs and decency break the Bread before the people, and take the Cup into his hands, he ſhall ſay.

The Man and the Woman kneeling *before the* Lord's *Table*, the Prieſt ſtanding at the Table, and turning his face towards them ſhall ſay.

Dictum of the Judicial Committee of the Privy Council.

The words "before the Table" do not neceſſarily mean "between the Table and the people," and *are not intended to limit to any ſide.*

Opinion of the Right Hon. Sir J. T. Coleridge.

I think Mr. Purchas has not had juſtice done to him in two main points of the late Appeal. I mean the uſe of the veſtments complained of, and *the ſide of the Communion Table which he faced when conſecrating the elements for the holy Communion.*

THE

Form and Order of the Conſecration and Dedication of the Pariſh Church of Abbey Dore.

ON the day appointed, about eight of the clock in the morning, being the 22nd day of March, A.D. 1634:

The Lord Biſhop of St. David's being come to the church and having by himſelf firſt viewed the church within and all the preparation therein; the Founder, the Rector, the Biſhop's Chaplain accompanying him, and there the Biſhop putting on his rochet and the Rector and Chaplain their ſurplices and hoods, they come forth.[1] Then turning towards the church door, the Biſhop ſaith audibly,

Right Honourable Lord Viſcount Scudamore, your Lordſhip having made earneſt inſtance in this

[1] If the weather permit, they go round about the church to take a view of it without alſo. *Note in margin.* The church then remaining without anybody in it, and the doors cloſed, the Biſhop ſaith.—*Lambeth MS.*

behalf to the Right Rev. Father in God, my Lord and Brother the Lord Biſhop of this Dioceſe of Hereford who is neceſſarily detained in the daily attendance of the King's Majeſty in his Royal cloſet, I am now come by ſufficient authority and deputation, and upon the like requeſt made to me, both by your Honour and alſo by his Lordſhip the Dioceſan. And now that we are all here aſſembled, I demand of your Lordſhip what is the cauſe of this our aſſembling?

The Lord Scudamore, with due reſpect to the Biſhop, reacheth forth a Schedule in parchment, which he deſireth may be read for anſwer to the Biſhop's queſtion.

The Biſhop receiveth it, and delivereth it to the Regiſter, commanding him to read it. The Regiſter readeth it treatably [intelligibly] and with an audible voice,

I Richard Braſier, Regiſter to the Lord Biſhop of Hereford, do in the name of the Right Hon. the Lord Viſcount Scudamore of Sligo, the Founder and Patron of this Pariſh Church and Rectory of Doore, and in the name of Matthias Turner, the Rector and Incumbent of the ſaid Church . . . . . preſent unto your Lordſhip, Right Reverend Father in God, the eſtate and condition of the ſaid Pariſh, viz. That the ſaid Pariſh Church being for long ago demoliſhed as that the very place of it is not now

certainly known, the Pariſhioners were deſtitute of a place for Divine Service and the Worſhip of God, till by private permiſſion, they began to aſſemble themſelves in this place, not evidently known whether ever a conſecrated place or no; but very ruinous and mean howſoever, and in former time before their aſſembling in it altogether profaned and applied to ſecular and baſe uſes, and in the very condition and ſtate of it wholly become a Lay Fee. As alſo that there was no endowment for a Miniſter, &c.

[This Document goes on to ſtate that Viſcount Scudamore having obtained the King's licenſe under the great ſeal, "hath re-edified this place at his own proper coſts and charges, and hath cauſed it to be furniſhed with a chancel and ſeats, a belfry and bells, a churchyard, and all things elſe requiſite to a pariſh church, and hath founded and erected a Rectory therein for ever."]

[After ſome legal formalities, the Biſhop ſaid,]

Now in the Name of God let us begin this holy buſineſs.

Pſalm the 24th.

[The verſes with the Doxology were ſaid alternately by the Biſhop, and by the Rector and Chaplain.]

Then the Biſhop coming to the very door which is now opened, ſtandeth ſtill there and ſaith,

I was glad when they ſaid unto me, we will go into the Houſe of the LORD; our feet ſhall ſtand in thy gates, O Hieruſalem.

Then entereth the Biſhop, the Founder, the Prieſt, and Chaplain, and no other.

At a ſmall ſpace within the church door, within the church, is a form ſet at which the Biſhop may conveniently kneel, with the Founder on his left hand, and behind the Biſhop his Chaplain; behind the Founder the Pariſh Prieſt, where they may be ſeen and heard of the multitude ſtanding ſtill without.[1]

The Biſhop ſaith,

Let us dedicate and offer up unto GOD this place with the ſame Prayer that King David did offer up his dedication to the LORD.

Bleſſed be Thou, O LORD our GOD, and the GOD of our fathers, for ever.

Thine, O LORD, is greatneſs, and power, and glory and victory, and praiſe, and majeſty, for all that is in heaven and in earth is Thine, Thine is the Kingdom, O LORD, and Thou excelleſt as LORD over all.

[1] But if the weather be foul the multitude may ſtand, thoſe within at the lower end. And the place of the Biſhop and Founder with the Prieſt and Chaplain, where they ſhall kneel (diſtinctly from the multitude), up a little higher in the church. —*Note in margin.*

Both riches and honour come of Thee, and Thou reigneſt over all, and in Thine hand is power and might, and in Thy hand it is to make great and give ſtrength unto all.

Now, therefore, O LORD, we thank Thee and praiſe Thy glorious Name.

But who are we or what is any of us, or of all Thy people, that we ſhall be able to offer to Thee ſo willingly after this ſort; for all things come of Thee, and of Thine own have we given Thee.

For we are ſtrangers before Thee and ſojourners as were all our fathers, and our ways on the earth are as it were a ſhadow, and there is no abiding.

O LORD our GOD all this ſtore that we have prepared to build Thee an Houſe for Thine holy Name, is of Thy hand, and all is Thine.

We know alſo, our GOD, that Thou trieſt the heart and haſt pleaſure in uprightneſs, and have offered willingly in the uprightneſs of our hearts all theſe things, and now we have ſeen with joy Thy people which are preſent here, to offer willingly unto Thee. O LORD our GOD, and the GOD of our fathers, keep this for ever in the purpoſe and thought of the heart of Thy people, and prepare their hearts unto Thee.

Moſt gracious GOD, the heaven is Thy throne, &c.

[Then follows a long Prayer of Dedication, which is the ſame (with only a few merely verbal

differences) as that in Biſhop Andrewes' Service of Conſecration of JESUS chapel, Southampton, on the 17th September, A.D. 1620, which is printed at the end of Biſhop Sparrow's "Rationale upon the Book of Common Prayer," 12mo. 1668.]

Here the Biſhop alone ſtanding up, pronounceth this Bleſſing.[1]

GOD the FATHER, GOD the SON, GOD the HOLY GHOST, accept ſanctify and bleſs this place to the end whereunto according to His own Ordinance we have ordained it to be a ſanctuary for the Moſt High, and a church for the living GOD. The LORD with His mercy ever favourably behold it, and ſo ſend down His ſpiritual benediction and grace, that it may be the Houſe of GOD to Him, and to us the gate of heaven.

After that Prayer the Biſhop (with the other three following him) goeth to the font, which muſt be filled with pure water, and laying his hand thereon, ſaith,

Regard, O LORD, the ſupplications of Thy ſervants, &c.

[The ſame Prayer as that in Biſhop Andrewes' Conſecration Service.]

Then goeth he and they to the pulpit, and he touching it, ſaith,

[1] *Note in margin.*

Grant that Thy holy Word alone (and not the vain conceit of man) may from this place ever be preached that it may be the ſavour of life unto life, and as good ſeed take root and fructify in the hearts of all that ſhall hear it.

Then to the reading-deſk, whereon he layeth his hand, and ſaith,

Grant that by Thy holy Word which here ſhall be read, the hearers may both perceive and know what things they ought to do, and alſo may have grace and power, reverently to attend, and hear, and faithfully fulfil the ſame.

Then ſtanding in the middle of the church, before he entereth the chancel, he ſaith,

Grant that ſuch perſons as ſhall here be joined in the holy eſtate of Matrimony by the Covenant of God, may live comfortably together in holy love unto their lives' end.

Then goeth he up to the Communion Table, which is to ſtand at the Eaſt end of the chancel, decently covered with a fair linen cloth over the carpet, on which impoſing his hands, he ſaith,

Grant that all they that ſhall at any time partake at this Table the higheſt Bleſſing of all, Thy Communion, may be filled with Thy grace and heavenly benediction, and may to their great and endleſs comfort, obtain remiſſion of their ſins, and all other benefits of Thy moſt precious Death and Paſſion.

Then the Biſhop compaſſeth about the whole church and chancel within, as much as for the ſeats and deſks he may, ſigning it with the croſſing of his hands, as he goeth; and at the laſt ſtanding a little within the chancel door with his face Weſtward, he ſaith,

Grant to all ſuch bodies as ſhall be here interred, that they with us, and we with them, and with all Thy Saints which now reſt in Thy peace, may have our perfect conſummation and bliſs both in body and ſoul in Thy everlaſting Kingdom.

Then turning about and there kneeling Eaſtward (upon a peſſe[1] [haſſock] before the Table) the Founder on his left hand, and the other two behind him, he ſaith;

(All the people in the meanwhile entering ſoftly and without any diſturbance ſtand there, till the Biſhop hath finiſhed his laſt Prayer;)

[Then follow eight Prayers the ſame (but with a few unimportant verbal variations) as thoſe in Andrewes' Conſecration Service.]

After this, the Biſhop beckoneth to the people to take their ſeats, and placing the Founder in the chancel with himſelf, and the Pariſh Prieſt in the reading-deſk, the Biſhop's Chaplain cometh forth,

[1] Probably for *pes*, a ſtool for the feet, or haſſock.—*Ducange*.

and kneeling in the midſt of the chancel, Eaſtward, he beginneth audibly,

If we ſay we have no ſin, &c.

Dearly beloved Brethren, the Scripture moveth us in ſundry, &c.

Almighty and moſt merciful Father, &c.

The Chaplain ſtill kneeleth there till the LORD's Prayer be ended; but the Prieſt ſtanding up in the reading-deſk ſaith the Abſolution.

Almighty GOD, the FATHER of our LORD JESUS CHRIST, &c.

Our Father, which art in heaven, &c.

The Chaplain then taketh ſome convenient ſeat, where to be ſeen and heard, and they proceed,

Prieſt,

O LORD open thou our lips.

Chaplain, with the people,

And our mouth ſhall ſhew forth Thy praiſe.

Prieſt,

O GOD make ſpeed to ſave us.

Chaplain, &c.,

O LORD make haſte to help us.

Prieſt,

Glory be to the FATHER, and to the, &c.

Chaplain, &c.,

As it was in the beginning, is now, &c.

Praiſe ye the LORD.

Then read they the Pſalms by courſe, the Prieſt

alone reads one verſe, the Chaplain and the reſt which can, read another, with Glory be to the FATHER, &c., at the end of every Pſalm.

The firſt Pſalm is the 95th. O come let us, &c.

The reſt are proper for the occaſion.

Pſalm 84. O how amiable are Thy dwellings, &c.

Pſalm 122. I was glad, when they ſaid, &c.

Pſalm 132. LORD remember David, &c.

Then the firſt Leſſon is the 28th chap. of Geneſis beginning at the 10th verſe, And Jacob went out, &c.

Then, We praiſe Thee O GOD, &c.

The Prieſt reading one verſe, the people another.

The Second Leſſon is taken out of the Goſpel of St. John, chapter 2nd, beginning at the 3rd [13th] verſe.

If there be any child to be baptized in the pariſh, here the Prieſt goeth to the font, and firſt aſketh whether the child be yet baptized or no; if they anſwer, No, then he ſaith, Dearly beloved, &c. Foraſmuch as all men, &c., as in the Service of Baptiſm; and at the end he ſhall require that the child be brought to the Biſhop to be confirmed as ſoon as it is inſtructed in the Catechiſm.

Then[1] he ſaith, Bleſſed be the LORD GOD of Iſrael, &c.

[1] returneth he to his deſk and ſaith.—*Lambeth MS.*

Then all ſtand up, and turning Eaſtward, ſay,

I believe in GOD the FATHER Almighty, Maker of heaven and earth, and in JESUS CHRIST, &c., making due and lowly reverence at the LORD's Name.

The LORD be with you.

Reſpons.

And with thy ſpirit.

Let us pray.

Our FATHER which art in heaven, &c.

The Prieſt ſtands up and ſaith,

O LORD ſhew Thy mercy upon us.

Reſpons.

And grant us, &c. to the end of the Reſponſories.

The three ordinary Collects, one for the Day, the other for Peace, the third for Grace, follow, and after them this,

O LORD GOD, mighty and glorious, &c.

[This Collect is the ſame as that in Andrewes' Service, but with this addition at the end, "Through JESUS CHRIST our LORD."]

That Collect being ended, the Chaplain comes forth again, and kneeling in the midſt at the entrance of the chancel, he ſaith the Litany until he cometh to the LORD's Prayer, which Prayer the Prieſt pronounceth, and then the Chaplain returneth to his ſeat, and the Prieſt goeth on with

the reſt of the Litany, and after the Collect for the Biſhops he addeth this,

O LORD GOD, Who dwelleſt not in temples made with hands, &c.

[The ſame Prayer as that in Andrewes' Service, with the addition at the end, "Through JESUS CHRIST our LORD."]

The grace of our LORD JESUS CHRIST be, &c.

Here if any are to be married the ſolemnization muſt begin; firſt in the body of the church, as the Rubric directs; and after the Bleſſing therein (GOD the FATHER, GOD the SON, &c.), the Prieſt and the Chaplain go up to the Table, the married couple kneeling in the midſt of the chancel before the Table, till the reſt of the Service ended, according as it is ſet down in the Service Book.[1]

Alſo if any woman be to be churched, the married couple being removed, ſhe ſhall kneel where they did, till her Thankſgiving be ended likewiſe.

After theſe, or if there be none,[2]

Immediately after the firſt Service, the Prieſt and the Chaplain going up to the Table, the Communion Service begins, the Prieſt ſtanding up and ſaying,

---

[1] There was no Marriage.—*Note in margin.*

[2] The words "of immediately" follow here in the MS., but evidently in error.

Our FATHER Which art in heaven, &c.

Almighty GOD, to whom all hearts be open, &c.

Then the Commandments, the Collect for the Day again, the Collect for the King, and this Collect following,

Moſt Bleſſed SAVIOUR, Who by Thy bodily preſence, &c.

[As in Andrewes' Service.]

Then the Chaplain cometh forth, and making a low obeiſance, turns and ſtands before the Table, and reads the Epiſtle 1 Corinth. iii. chap. from the 16th verſe to the end; that done the Prieſt likewiſe cometh and readeth the holy Goſpel taken out of the 10th chap. of St. John, beginning at the 22nd verſe to the end thereof.

Glory be to Thee, O GOD.

Then goeth he to the Table again, and pronounceth the Nicene Creed.

Mr. Turner, the Rector, preached.

Egit Theologicè de omni-præſentiâ DEI.

Before his Sermon he had no form of Prayer, but according to the Canon, and he concluded with the ordinary form of Glory be to GOD, &c., viz., to Whom with the SON and the HOLY GHOST. But then he uſed no kind of prayer, nor gave any Bleſſing there.

As ſoon as the Sermon is finiſhed, the Biſhop coming from his ſeat, kneeleth down again before

the Table, there where he kneeled before, and ſaith,

Let us pray the Prayer of King Solomon, which he prayed in the day of the dedication of his Temple, the firſt Temple that ever was.

It is true indeed, and will GOD dwell with man upon earth? Behold heaven and the heaven of heavens cannot contain Thee, how much leſs this Houſe, which we have built?

Have reſpect therefore to the prayer of Thy ſervants, and to their ſupplications, O LORD our GOD, hearken to the cry and to the prayer which Thy ſervants pray before Thee.

That Thine eyes be open towards this Houſe night and day, even towards the place where Thou haſt ſaid, that Thou wouldeſt put Thy Name, that Thou mayeſt hearken to the prayers which Thy ſervants pray in this place.

Hear Thou, therefore, the ſupplications of Thy ſervants, and of Thy people which they pray in this place: hear Thou from heaven Thy dwelling place, even from heaven, and when Thou heareſt be merciful and forgive.

And when Thy people ſhall be overthrown before the enemy becauſe they have ſinned againſt Thee, and ſhall return and confeſs Thy Name, and pray and make ſupplications before Thee in this Houſe;

Then hear Thou from heaven and forgive Thou the ſins of Thy ſervants, and of Thy people, when Thou haſt taught them the good way wherein they ſhould walk, and ſend rain upon the earth, which Thou haſt given Thy people for an inheritance.

If there be a dearth in the land, if there be peſtilence, mildew, blaſting, graſshoppers, or caterpillars; if the enemies beſiege them in the cities of their land or any plague or ſickneſs;

Then what prayer or ſupplication ſoever ſhall be made of any man, or of all Thy people, when every one ſhall know his own grief and his own diſtreſs, and ſhall ſpread forth his hands in this Houſe;

Then hear Thou from heaven Thy dwelling-place, and forgive, and render to every man according to his ways, as Thou doſt know his heart; for Thou only knoweſt the heart of the children of men:

That they may fear Thee and walk in Thy ways ſo long as they live in this land, which Thou haſt given to our fathers.

Moreover, as touching the ſtranger, which is not of this people, but is come from another place if they come and pray in this Houſe;

Then hear Thou from heaven Thy dwelling-place, and do according to all the ſtranger prayeth for; that all the people of the earth may know

Thy Name, and fear Thee, and know that this Houſe which we have built is called by Thy Name.

If Thy people go out to war againſt their enemies by the way that Thou ſhalt ſend them, and they pray unto Thee in this place that Thou haſt choſen, and this Houſe which we have built for Thy Name;

Then hear Thou from heaven and maintain their Right.

If they ſin againſt Thee, (for there is no man that ſinneth not,) and Thou be angry with them, yet if they bethink themſelves and turn and pray unto Thee, ſaying, We have done amiſs and dealt wickedly;

If they return unto Thee with all their hearts and ſouls in this place which Thou haſt choſen, and which we have built for Thy Name;

Then hear Thou from heaven, even from Thy dwelling-place, their prayers and ſupplications, and be merciful to Thy people, and forgive the ſins which they have ſinned againſt Thee.

Now my GOD, let, I beſeech Thee, let Thine eyes be open, and Thine ears attend unto the prayers of this place.

Now therefore ariſe, O GOD, into Thy reſting-place, O LORD GOD, let Thy prieſts be clothed with Thy ſaving health.

O LORD, turn not Thy face away, nor the face

of Thine Anointed, but remember the Covenant and mercy which Thou haſt promiſed to Thy people.

Thus prayed King Solomon, and the LORD appeared unto him, and anſwered him, and ſaid unto him, I have heard thy Prayer, and have choſen this place for Myſelf to be an Houſe of ſacrifice.

If I ſhut the heaven that there be no rain, or if I command the graſshoppers to devour the land, or if I ſend peſtilence among My people;

If My people among whom My Name is called upon, ſhall humble themſelves, and pray, and ſeek My face, and turn from their wicked ways;

Then will I hear in heaven and be merciful unto their ſins, and will heal their land, for Mine eyes ſhall be open, and My ears attend unto the prayer of this place.

For now have I choſen and ſanctified this Houſe that My Name may be there for ever, and My eyes and My heart ſhall be upon it perpetually.

Thus did GOD anſwer.

We have prayed with Solomon, anſwer us, O LORD, and our Prayer, as Thou didſt him and his.

Behold the face of Thine Anointed, even CHRIST our SAVIOUR, and for His ſake grant us our ſupplications. Amen.

Then was there ſet before the Table, not full in the middle, but towards the North end, and at a

convenient diſtance from that, a chair with a ſtool on either ſide thereof: the Biſhop ſeating himſelf in the chair calleth to him the Chancellor and ſets him at his right hand, and Mr. Thomas Manfield, clrs. [clericus], Mr. of Arts, in the abſence of Mr. Archdeacon, on his left hand; and the Regiſter delivering to his Lordſhip an Act in parchment, the Biſhop putteth on his cap, and readeth it,

In Dei Nomine, Amen, &c.[1]

As ſoon as this Act is pronounced, the Chancellor and Mr. Thomas Manfield return to their ſeats; but the Biſhop kneeling down Eaſtward, ſaith,

Bleſſed be Thy Name, O Lord God, for that it pleaſed Thee to have Thy habitation among the ſons of men, and to dwell in the midſt of the Aſſembly of Thy Saints on earth; Bleſs, we beſeech Thee, this day's Act unto this people, and proſper Thou the works of our hands unto us, yea proſper Thou our handy work.

Then the Biſhop alſo returneth to the ſeat, and the Clerk ſignifieth to the people that ſuch as deſire to communicate, are to come up to the holy Oblation or Offering.

The Prieſt and the Chaplain, with due reverence,

[1] The Biſhop ſigneth it, and commandeth the Regiſter to make a note of this, his definitive ſentence.—*Lambeth MS.*

go again, one to the North part, and the other to the South part of the Table, and the Prieſt with a loud voice pronounceth,

Let your light ſo ſhine before men, that they, &c.

Then cometh the Biſhop, and worſhipping before the Table, offers and lays upon the Table, firſt this his Act of Conſecration, then the Prieſt receiveth from the Lord Viſcount Scudamore ſuch Acts and Conveyances in Law, as he hath made for the erection and dotation of the ſaid Church and Rectory, together with the King's Broad Seal of Licenſe. All which he bringeth to the Biſhop kneeling there, who likewiſe layeth them on the Table.

Then the Chaplain reacheth the Bread for the Communion, which ſtandeth[1] ready at the South ſide of the chancel; and the Wine after it, and delivers them unto the Biſhop, who offereth them alſo. Laſtly, the Prieſt ſetting the baſin[2] or the paten of the chalice,[3] the Biſhop offereth for himſelf, and ſo returneth to his ſeat again.

The Prieſt treatably proceeds to read other of the Sentences, eſpecially thoſe that are for the Oblations and not for the Alms, viz., the 2nd, the 6th, the 7th, the 8th, the 9th, and the 10th, &c.

[1] was to ſtand.—*Lambeth MS.*

[2] if they have one.—*Ibid.*

[3] or for want of theſe, laying the napkin before the Biſhop, his lordſhip offereth, &c.—*Ibid.*

All this while, the Chaplain ſtandeth before the Table, and receiveth the Oblations of all that offer, which that they might do with due reverence and ſubmiſſion, he cauſeth at the beginning a cuſhion or peſſe to be laid before him, on which they kneel when they offer.

The Oblation being ended, the Chaplain turneth about, and with due reverence puts it on the Table himſelf kneeling, which done, he ariſeth with like reverence, and then goeth to the South end of the Table again, and the Prieſt ſaith,

Let us pray for the whole eſtate of, &c.

Almighty and Everlaſting GOD, Which by Thy holy Apoſtle haſt taught us to make prayers, and ſupplications, and to give thanks, for all men; We humbly beſeech Thee moſt mercifully to accept our Oblations, and to receive theſe our Prayers, which we offer to Thee, &c.

Then followeth the Exhortation.

Dearly beloved in the LORD, ye that mind to come to the holy Communion, &c.

Then cometh the Biſhop unto the Table, in the Prieſt's place, who is now to kneel behind the Biſhop, and he ſaith,

You that do truly and earneſtly repent you of your former ſins, &c.

Then the Chaplain going from the Table's end, kneeleth down in the middle at a convenient diſ-

tance from the Table, and maketh the Confeſſion, all the people ſaying after him,

Almighty GOD, FATHER of our LORD JESUS CHRIST, Maker of all things, Judge of all men, &c.

After the Confeſſion is ended, he there kneeleth ſtill to receive the Abſolution till the Biſhop cometh to Lift up your hearts, &c. And then riſing, with due reverence, he goeth and kneeleth by the Prieſt, behind the Biſhop.

The Biſhop pronounceth the Abſolution, ſtanding towards the people.

Almighty GOD, our Heavenly Father, Who of His great, &c.

Then he alſo ſaith,

Hear what comfortable words our SAVIOUR, &c.

Therefore with angels and archangels, &c.

Lift up your hearts, &c.

Then the Biſhop kneeling down a little before at the Table, ſaith,

We do not preſume to come to this Thy Table, O moſt, &c.

Then the Biſhop ſtandeth up, and ſetteth ready to his hand the Bread and Wine with the paten and chalice; but firſt waſheth his fingers with the end of the napkin beſprinkled with water. Then layeth he the Bread on the paten, and poureth of the Wine into the chalice, and a little water into it,

and ſtanding with his face to the Table, about the midſt of it, he ſaith the Collect of Conſecration.

"Almighty God, our Heavenly Father, which of Thy tender," &c.

Then the Biſhop there kneeling down, firſt receiveth in both kinds himſelf, then giveth he both kinds firſt to the Founder, and after him to the Prieſt and Chaplain,[1] and many other, and the Prieſt to the reſt communicating.

As ſoon as the Biſhop and Prieſt delivered the Bread and Wine to all the company of Communicants, the Prieſt returneth to the North end of the Table, behind the Biſhop; and humbly delivereth the paten to the Biſhop, who taketh it with the Bread which is left on the Table, and covereth it with the corporal or napkin; the like is

[1] which done, &c., [he] appointeth the Prieſt to take the Bread and the Chaplain the Wine, and ſo deliver to all the reſt, he himſelf ſtaying at the end of the Table. And if the Wine in the chalice be not ſufficient, then the Chaplain returneth, &c.—*Lambeth MS.* The Rubric beginning, "and the Biſhop taketh the chalice," cited *ante*, in the Note on the ſecond page of the Preface, follows here in the Lambeth MS. As is well known, our Communion Service contained no Rubric on the above ſubject until 1662; yet, notwithſtanding, one Robert Johnſon was condemned in 1573 by Elizabeth's Eccleſiaſtical High Commiſſioners, to a year's impriſonment for omitting to rehearſe the "words of inſtitution" over "newly brought" Wine. See *Appendices*, No. IV.

done with the chalice, when the Wine is adminiſtered to all.

The Chaplain goeth alſo behind the Biſhop. Then the Biſhop with the Prieſt and Chaplain behind him kneeling, beginneth the LORD's Prayer, the people repeating every petition.

Then—O LORD and Heavenly Father, we Thy humble ſervants, &c.

Then—Glory be to GOD on high, and in, &c.

Then the Biſhop addeth this concluſion.

Bleſſed be Thy Name, O LORD, that it hath pleaſed Thee to put into the heart of this Thy ſervant to erect and apply this Houſe to Thy worſhip and public ſervice, by whoſe induſtry and bounty this holy work was begun and now finiſhed, the endowment of the Church ſettled, and this place conſecrated to Thee.

Holy, Bleſſed, and Glorious TRINITY, to Whoſe Name this dedication is made, bleſs him in his ſubſtance, and accept the work of his hands. Remember him, O our GOD, conſidering this bleſſed deed, and wipe not out this kindneſs of his, which in great piety to Thee, and charity to his neighbours, he hath ſhewed for the Houſe of his GOD, and for the ſervice thereof. LORD, return it ſevenfold into his boſom, and unto his ſeed after him. Bleſs him and them as well in ſpiritual things as in temporal, and let his memory be bleſſed for ever-

more; and all thoſe that ſhall enjoy the benefit thereof. LORD, make them truly thankful to Thee for it, and what is by him ſo well intended, give them grace ever rightly to uſe it, which will be the beſt fruit, and to Thee, O LORD, moſt acceptable, Who liveſt and reigneſt ever one GOD world without end. Amen.

Then ſtanding up and turning to the people, he lets them depart with

The peace of GOD, which paſſeth, &c.

The remainder of the Bread and Wine the Prieſt gave to ſome of thoſe that did receive, who reverently did eat and drink the ſame.

Appendices.

I.

THE Evening Service began about 2 p.m. The proper Pſalms were the 16th and 90th, after which "the Biſhop and the Founder leading, the Prieſt and Chaplain following next," went "to the Eaſt ſide of the church yard where a ſhort form or two were ſet, and ſome cuſhions." After ſome legal preliminaries, the Chaplain read the firſt Leſſon, being the 23rd chapter of Geneſis. Then followed the *Magnificat*. The Second Leſſon was 1 Cor. chapter 15, commencing at the 12th verſe, to the end. Then kneeling down "Eaſtward," the Biſhop ſaid a Prayer, beginning "O LORD GOD, Thou haſt been pleaſed to teach us," &c., as in Andrewes' Service. His Lordſhip then read his "Epiſcopal Act" of Conſecration. After its recital he "commanded this his definitive Sentence to be regiſtered," and kneeling down "Eaſtward," ſaid, "LORD GOD of Abraham," &c., as in Andrewes' Service, The above quotations and what follows are in the words of the MS. of the "Form of the Conſecration" of the church at Abbey Dore, in the Britiſh Muſeum.[1]

"Then the Biſhop and the Patron, with the whole company, returneth into the church, and the Biſhop going to the Altar, there kneeleth and layeth this his Act upon the Table,

[1] The Lambeth MS. concludes with the Morning Service.

together with the Deed of Conveyance, which the Rector delivereth to the Biſhop. After all are returned into the church, if a Sermon be prepared, it ſhall then begin,[1] they firſt ſinging the 67th Pſalm: but if there be any corpſe to be interred in the church yard, it is to be done by the Prieſt and thoſe that accompany the corpſe, before they come to church again, after the form preſcribed in the Service Book; then ſhall the ſecond Leſſon before the Conſecration of the church-yard, be omitted.

"After the Sermon no Prayer ſhall be made by the Preacher, nor Pſalm ſung; but the Prieſt ſtanding up ſhall begin the Creed, and ſo to the end of Evening Prayer.

"Then the Biſhop ſtanding up, turning Weſtward, diſmiſſeth the people with, The grace of our Lord Jesus Christ, &c.

"Afterwards ſome few of ſuch as could well anſwer to the Queſtions of the Catechiſm of the Church of England, were confirmed by the Biſhop before his Lordſhip went out of the church."

II.

The following citations from Conſecration Services are made from the MS. Collections (No. 577) of Henry Wharton, in the Lambeth Library. On a fly leaf of the volume is written, "Collectio plurium Inſtrumentorum et Monumentorum maximi pretii, facta vel manu vel curâ R. R. P. Willelmi Sancroft, Archiep^{i} Cant." Many of theſe documents are tranſcribed by the Archbiſhop himſelf. The Conſecration Offices extend from p. 105 to p. 211. They compriſe "the Order of Conſecrating plate for the Altar;" "A copy of the Form uſed by the Lord Biſhop of Ely in conſecrating the new

[1] It would ſeem that there was ſome uncertainty as to the proper time for the Sermon in the Evening Service, and inſtead of inſerting it, as frequently is now done, after the third Collect, or after the Apoſtolic "Grace," it was placed in the above Office, perhaps with ſome propriety, before the Creed. At all events here is an example of the liberty left us by our rubrics. At the conſecration of a church at Leeds, in 1634, the Sermon was preached between the Litany and holy Communion. See *poſt*, p. 39.

church plate of the Cathedral Church of Worceſter;"[1] the Service of the Conſecration of the church at Abbey Dore,[2] Herefordſhire, by Field, Biſhop of S. David's; the Service of the Conſecration of the church of Leeds, Yorkſhire, by Neile, Archbiſhop of York; the Service of the Conſecration of the church at Foulmire, Bucks, by Barlow, Biſhop of Lincoln;[3] and the Service of the Conſecration of the chapel of S. Peter's College, Cambridge, by White, Biſhop of Ely. Extracts are given below, from the laſt three Services, in illuſtration of the received meaning of the phraſe "before the Table," in the ſeventeenth century.

I.

Service uſed by WILLIAM BARLOW, BISHOP OF LINCOLN, *at the Conſecration of the church*[4] *at Foulmire, or Fulmer, Bucks, on All Saints Day*, A.D. 1610.

[The churchyard was firſt conſecrated, and the corpſe of a young man buried, it being the firſt that was laid in the new churchyard.]

This done, the Biſhop, with all the aſſembly, went to the new church.

In the porch and entrance thereof, the Biſhop going in firſt turned himſelf to the Founder (who being a knight was led into the ſame between two knights), and told him that now

[1] Printed in the *Minor Works* of Biſhop Andrewes, *Anglo-Catholic Library* (pp. 159—163). It contains the following Rubric, "The ſaid Preſenter taketh in his hands, firſt the paten, and (after obeiſance) cometh up to the Biſhop *ſtanding before the midſt of the Altar*, and kneeling down ſaith." It alſo compriſes Conſecration Prayers in regard to Altar candleſticks and a cenſer, which according to a marginal Note in the MS. Form at Lambeth "was my Lord's own."

[2] See *ante*, Note on the ſecond page of the Preface.

[3] A contemporary MS. copy of this Office is in the poſſeſſion of Charles Golding, Eſq., who has kindly enabled me to compare it with the Service at Lambeth.

[4] The church had juſt been rebuilt at the coſt of Sir Marmaduke Dayrell, Knight, Cofferer to James I. and Charles I.

indeed the churchyard was exempted from any challenge of his; but this houſe did yet remain his own to be employed, if ſo he would, to his private uſe: therefore he demanded of him, if he would alſo renounce his right, title, and intereſt in the ſame? to which his anſwer was affirmative.

Then the Biſhop aſked him if his deſire was to have it dedicated to Almighty GOD, and conſecrated only to His Divine Service, whereunto he anſwered affirmatively, with evident ſigns of his earneſt deſire therein.

Then the Biſhop willed him to read this Canticle or Pſalm, which he did in this manner following:—

"One thing have I deſired of the LORD," &c.

Then the Biſhop, taking him by the hand, and going forward, ſaid,

"I was glad when they ſaid unto me, we will go into the Houſe of the LORD. Even now will we go into this Tabernacle, and fall low on our knees before His footſtool."

There they both kneeled, looking towards the Eaſt window of the chancel.

"Ariſe O LORD into Thy reſting place, Thou and the Ark of Thy ſtrength. Peace be within theſe walls, and the fear of the great GOD within this ſanctuary. For the Founder's and my brethren's ſake, I will wiſh thee proſperity. Yes, becauſe thou art a Houſe for the LORD GOD, I will ſeek to do thee good."

"Gloria PATRI," &c.

Then the Biſhop prayed as followeth.

"O eternal GOD," &c.

This Prayer being finiſhed, the Biſhop turned himſelf to the font newly erected, and putting his hand into the water, and holding it therein, bleſſed it in theſe words,

"Almighty and Everlaſting GOD, Whoſe moſt dearly-beloved SON JESUS CHRIST, for the forgiveneſs of our ſins," &c.

After this Prayer ended, the Biſhop with the Founder went

up the middle aiſle, and between the chancel and the body of the church, the Biſhop turning his face to the people, read the Inſtrument of Conſecration, dedicating the church to GOD in memory of S. James the Apoſtle, for ſo was the name of the old church which was demoliſhed.

Then the Miniſter began the ordinary Morning Prayer, and after the Pſalm, *O come let us ſing*, &c., he read for the Pſalms of the day, Ps. 26, 84, 134, and for the firſt Leſſon, 2 Sam. vi. Second Leſſon, St. John, x. v. 22, to the end. And for the Collect of the Day, this was uſed.

"We beſeech Thee, Almighty GOD, that Thou wilt be pleaſed continually to dwell in this Houſe which this day we have dedicated to Thee," &c.

The ordinary Prayers being ended, Dr. Barlow, Archdeacon of Wincheſter, the Biſhop's Chaplain, prepared to the Sermon. Before Sermon was ſung Ps. 27; and after, Ps. 113. His text was Ps. 5, v. 7.

Sermon ended, they went to the Communion celebrated by the Biſhop, where collection being made for the poor, the Founder offered a piece of gold. . . . . At the Celebration of the Communion, the Biſhop cauſed the Founder to kneel by himſelf before the Altar, in the middle of the choir, and a little before the ending of the Celebration, this Prayer was added by the Biſhop.

"Moſt gracious GOD, after the religious example of thoſe holy Prelates in the Primitive Church who, in celebrating the Communion, remembered the Saints departed and their Benefactors living, we humbly beſeech Thee to accept in good part our commemoration of this worthy Gentleman, Thy ſervant, here preſent, by whoſe means and at whoſe charge in theſe demoliſhing and deſtroying days, this Houſe was tranſlated, re-edified, enlarged, and dedicated for Thy ſervice," &c.

The Communion being ended, the congregation was diſmiſſed with this Benediction, viz.,

"The peace of GOD," &c.

II.

The "Manner and Form of Conſecrating a church[1] *or chapel," in the Pariſh of Leeds, Yorkſhire, by* RICHARD NEILE, ARCHBISHOP OF YORK, A.D. 1634.

The Biſhop coming to the church or chapel, empty and having nobody within it, at his firſt entering into the door of the church or chapel, ſhall ſay this Hymn,

"I was glad when they ſaid unto me," &c.

Then the Biſhop going into the middle of the church or chapel ſhall there kneel down with his face towards the Communion Table, and ſay,

"O eternal GOD," &c.

[Prayers were then ſaid by the Biſhop at the font, pulpit, holy Table, &c.]

Tum flexis genibus ante SS. Menſam pergit porro.

"Grant that this place which is here dedicated by our Office and miniſtry," &c.

After which Prayers finiſhed the Biſhop ſitteth down in a chair and readeth the ſentence of Conſecration. . . . That done let the ordinary Prayers (according to the Book of Common Prayer) be ſaid.

After the *Venite* read inſtead of the Pſalms for the Day theſe Pſalms following, 24, 27, 84. And for the firſt Leſſon, 2 Chron. vi.,[2] to the 17 v. of the vii. chapter. After the *Te* DEUM read for the ſecond Leſſon, St. John x. beginning at the 21 v. *uſque ad finem.* So proceed with the *Benedictus*, the Creed, and the Litany. And in the end of the Litany, after this Prayer, "Almighty GOD Who only workeſt great marvels," &c. let this Prayer be read,

[1] S. John's Church, Leeds, conſecrated September 21ſt, 1634.

[2] The 12th verſe of this chapter is as follows: "And he ſtood *before the Altar* of the LORD in the preſence of all the congregation of Iſrael, and ſpread forth his hands."

"Almighty GOD, Who dwelleſt not in temples made with hands," &c.

The Litany ended, let the Sermon[1] begin. The Sermon being ended, go to the Communion, the Biſhop executing, and ſaying,

"Our Father," &c.

III.

Service uſed at the Conſecration of the chapel of S. Peter's College, Cambridge, by FRANCIS WHITE, BISHOP OF ELY, *March* 17, A.D. 1632.

Tandem flexis denuo genibus ante ipſam ſacram Menſam (diſpoſito hinc inde toto cœtu ad ſupplicandum) Epiſcopus pergit porro,

"Concede ad locum," &c.

Poſt Concionem Dominus Epiſcopus ſede ſua egreſſus, coram ſanctiſſima Menſa ſeſe provolvit, et ait,

"Let us pray the Prayer of King Solomon, which he prayed in the dedication of his Temple," &c.

[The Biſhop then reſumed his ſeat, and the Act of Conſecration was read.]

Actu demum recitato, Dominus Epiſcopus veneratur denuo, atque infit,

"Bleſſed be Thy Name, O LORD," &c.

[Then followed the Ordination of ſeveral Prieſts and Deacons, and the Celebration of the holy Euchariſt.]

III.

THE following rubrical directions from Andrewes' Conſecration Service, as printed at the end of Biſhop Sparrow's "Rationale," together with the more important of his "Notes" on the Euchariſtic Service, are here cited in order to afford the reader a ready opportunity of comparing them with the rubrics in the foregoing offices uſed by Field, Barlow, &c.

[1] The preacher was the archbiſhop's chaplain, Dr. Coſin, afterwards Biſhop of Durham, and the author of the words, "before the Table," in the Rubric before the Conſecration Prayer in our preſent Liturgy.

Epiſcopus baptiſterium adit, atque impoſita manu ait,
" Regard, O LORD," &c.
Suggeſtum dein :
" Grant that by Thy holy Word," &c.
Ἀναλογεῖον quoque.
" Grant that by Thy holy Word," &c.
Sacram etiam Menſam.
" Grant that all they that ſhall at any time partake at this Table," &c.
Locum Nuptiarum.
" Grant that ſuch perſons as ſhall be here joined together in the holy Eſtate of Matrimony," &c.
Univerſum denique pavimentum.
" Grant to ſuch bodies as ſhall be here interred," &c. [nearly as in Field's Service].
Tum flexis genibus ante ſacram Menſam pergit porro.
" Grant that this place which is here dedicated to Thee," &c.
Alter Sacellanorum coram ſacra Menſa venerans ſic incipit.
" If we ſay," &c.
Jam alter Sacellanus denuo exiens, et venerans ante ſacram Menſam, incipit Litaniam; in fine cujus recitavit hoc ipſe Epiſcopus.
" O LORD GOD, Who dwelleſt not in Temples made with hands," &c.
Itur dein ad Cœnæ Dominicæ adminiſtrationem, Sacellanorum altero ad Auſtralem, altero ad Septentrionalem partem ſacræ Menſæ genuflectente et dicente,
" Our Father," &c.
Epiſtolam ſecundus Sacellanus ante ſacram Menſam ſtans, legit, &c. SS. Evangelium prior Sacellanus ibidem ſtans recitat, &c. Dein Symbolum Nicenum, omnibus etiam ſtantibus.[1]

[1] There was no direction in our Prayer Book concerning the attitude of the people during the recitation of the Nicene Creed until 1662, yet one of the Injunctions given

Poſt illa Epiſcopus ſede ſua egreſſus, coram ſacra Menſa ſeſe provolvit atque ait,

"Let us pray the Prayer of King Solomon," &c.

Actu demum recitato veneratur denuo, atque inſit.

"Bleſſed be Thy Name, O LORD," &c.

Cæteris rebus ordine geſtis, demum Epiſcopus ad ſacram Menſam redit (Sacellanis utriſque aliquantulum recedentibus) lotiſque manibus, Pane fracto, Vino in calicem effuſo, et aqua admiſta, ſtans ait,

"Almighty GOD, our Heavenly Father," &c.

Euchariſtiam ipſe primo loco accipit, ſub utraque ſpecie: proximo loco tradit Funditori (quem jam coram ſacra Menſa in genua ſupplicem collocarant) dein utrique Sacellano. . . . Cum Vinum, quod prius effuderat, non ſuffecerit, Epiſcopus de novo in calicem ex poculo, quod in ſacra Menſa ſtabat effundit, admiſtaque aqua recitat clare verba illa conſecratoria.

Then ſhall the Prieſt rehearſe diſtinctly all the Ten Commandments.] The Prieſt, after the Collect, deſcends to the door of the *ſeptum*, makes a low adoration towards the Altar; then turns to the people, and, ſtanding in the door, readeth the Ten Commandments, as from GOD, whilſt they lie proſtrate to the end, as to GOD ſpeaking.

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at Wincheſter in 1635, at the Viſitation of Sir Nathaniel Brent, Laud's Vicar-General, orders the Dean and Prebendaries, "in ingreſſu ad chorum et egreſſu genuflectere, et conſtanter *ſtare tempore lectionis Symbolorum;*" and the ſtatutes made by the Martyr Archbiſhop for Hereford Cathedral contain a command to "every Reſidentiary" to "*ſtand up at the Creeds* and the Goſpel." (*Canterbury's Doom*, p. 80.) Peter Smart ſays in 1630, "For this new ceremony of compelling violently the people *to ſtand when the Nicene Creed was ſung*, you, John Coſin, were indicted before the Judges the laſt Aſſizes at Durham, the penalty of which fault is no leſs than the forfeiture of all your livings for a twelvemonth, and half-a-year's impriſonment." (Biſhop Coſin's *Correſpondence*, p. 183. Surtees Society.) Smart held the opinion, ſince enunciated by the Judicial Committee, that "no addition can be permitted" to the rites ordered by the Prayer Book, but the "Judges" did not endorſe his notion.

Then ſhall follow the Collect.] [*Tum*] *facta adoratione ut prius, Miniſter aſcendit, et genuflectit.*

Immediately after the Collect, the Prieſt ſhall read the Epiſtle.] Here the other Prieſt, or, if there be none, he that executeth, deſcendeth to the door, adoreth, and then turning, readeth the Epiſtle and Goſpel.

The Epiſtle and Goſpel being ended, ſhall be read the Creed.] Τριπλογία poſt Evangelium, Graduale. Adorat, aſcendit, et legit Symbolum Nicænum, populo adhuc ſtante.

Lecta Confeſſione Nicæna, the Prieſt adores. Then he removes the baſin from the back of the Altar, to the fore part.

Then the Biſhop aſcends with treble adoration, and laſtly kneels down at the Altar.

Into his hands the Prieſt from a by-ſtanding table on the South ſide, reaches firſt the Wafer Bread, in a caniſter cloſe covered, and lined with linen. Secondly. The Wine in a barrel on a cradle with four feet. Theſe the Biſhop offers in the name of the whole congregation, upon the Altar.

Then he offers into the baſin for himſelf, and after him the whole congregation, and ſo betake themſelves to their proper and convenient place of kneeling. Biſhops and Prieſts only within the *ſeptum*; Deacons at the door; the laity without; the Prieſt meanwhile reading the peculiar ſentences for the Offertory. *Solis miniſterio ſacro deditis ad Altare ingredi et communicare licet.* Conc. Laod. can. 19.

Then ſhall the Prieſt kneeling down (before "We do not preſume.")] *Deſcendit, repetit ſolus.*

The Prieſt ſtanding up, ſhall ſay the Prayer of Conſecration.] Here the Prieſt having made adoration, poureth water upon the napkin ready for that purpoſe, and cleanſeth his hands; myſtice reſpiciens illud Pſalmi, *Lavabo in innocentia manus meas, et ſic introibo ad Altare* DEI, *ut annunciem vocem* εὐχαριστίας. Ps. xxvi. 6. *Moraliter et decore, uti cum magnatibus accubituri ſumus.*

Poſtea Panes e caniſtro in patinam ponit; dein Vinum e

doliolo, ad inſtar Sanguinis erumpentis in calicem haurit; tum aquam e Triconali ſcypho immiſcet; poſtremo omnibus rite, et quam fieri poteſt decentiſſime atque aptiſſime compoſitis, ſtans pergit et peragit.

In rariore ſolennitate hic pergit Epiſcopus et conſecrat.

He brake it] Sic nos[1] Ejus ductu et exemplo Qui hic præſidet.

Before the Bleſſing] Here the congregation ariſeth, and having made their adoration, they go towards their ſeats to a little private devotion. In their way, at the foot of the choir, ſtands the *cippus pauperum*, into which every man puts a ſmall piece of ſilver; whilſt the Prieſt, ſtanding ſtill at the Altar, readeth the exhortatory Sentences for alms, *ut ſupra*.

When all are compoſed in their ſeats, he proceeds to the Bleſſing.

Notes on the Book of Common Prayer. Minor Works of Biſhop Andrewes, *Anglo-Catholic Library*, pp. 143-158.

IV.

THE following letter by the Editor in reference to the trial and condemnation of Robert Johnſon (*ſee ante*, p. 30, Note), is reprinted from the "Church Review" of Jan. 9th, 1869.

A CONTRAST—1573 *v.* 1868.

SIR,—The Judicial Committee of the Privy Council have founded their deciſion againſt Mr. Mackonochie upon the opinion that "in the performance of the Services, rites, and ceremonies ordered by the Prayer Book, the directions contained in it muſt be ſtrictly obſerved—no omiſſion and *no addition* can be permitted;" and that "the uſe of lighted candles, *if a ceremonial act or part of a ceremony*, would be prohibited

[1] At that time there was no Rubric enjoining this. See "*Omission*" *not* "*Prohibition*," by the Rev. C. S. Grueber, p. 23, ſecond edition, 1870; and "*Decisions on Ritual*," by the ſame, p. 10. 1874.

by Queen Elizabeth's Act of Uniformity, ſection 4, which is now applicable to the preſent Prayer Book, and *which makes it penal to uſe any other rite, ceremony, order, form, or manner of celebrating the* LORD'S *Supper* . . . than is mentioned and ſet forth in the ſaid Book." In regard to this opinion or *obiter dictum*, I will only at preſent *contraſt* it with the judgment of Queen Elizabeth's Eccleſiaſtical High Commiſſioners, and their interpretation of her Act of Uniformity declared at Weſtminſter Hall on the 20th day of February, 1573. At that date the Book of Common Prayer contained *no rubric directing the "rite, ceremony, order, form, or manner" of conſecrating additional Bread and Wine if needed;* yet upon the day above mentioned, a notable priſoner was brought before her Majeſty's Commiſſioners, compriſing Dr. Sandys, Biſhop of London; the Lord Chief Juſtice; Gabriel Goodman, Dean of Weſtminſter, and others ("the jury being impanelled and the indictment read"), to anſwer to the accuſation of having "not repeated the words of Inſtitution, or, as they commonly ſay, not conſecrated the Wine when" he "delivered it to the communicants." The accuſed was one Robert Johnſon, chaplain to the Lord Keeper Bacon, and he replied to the charge as follows:—"I anſwer, under proteſtation, that at no time in the celebrating of the Communion have I *omitted any prayer or words of Inſtitution which the order of the Book preſcribeth, but have uſed them in as full and ample manner as they are appointed;* but ſometimes upon occaſion, when the Wine failed, I ſent for more, which I delivered to the people with the words appointed in the Book to be ſaid at the delivery of the Sacrament, *not again repeating the words of Inſtitution*, partly for that, it being one entire action and one Supper, the words of inſtitution ſpoken were ſufficient, as I do take it; and partly *for that in the Book of Common Prayer there is no ſuch order appointed*, unto which in this caſe I do refer myſelf." According, therefore, to the *obiter dictum* of the Judicial Committee in queſtion, Robert Johnſon, ſo far

from deſerving cenſure or puniſhment for the omiſſion alleged againſt him, had acted in ſtrict compliance with the rubric, and ought to have been forthwith acquitted, and even commended for his obedience. Let us ſee how Elizabeth's Commiſſioners dealt with him. The Biſhop of London "roſe up" and replied concerning "The Conſecration of the Sacrament, for, in that it had not the word, it was no Sacrament, and ſo the people were mocked." What follows is copied *verbatim* from Johnſon's report of his trial, the ſpelling only being modernized:—

"Robert Johnſon: My lord, I did not mock the people, for it was a Sacrament.—Dean of Weſtminſter: Saint Auguſtine ſaith, '*Accedat verbum ad elementum, et fit Sacramentum.*' Now you lacked the word, therefore it was no Sacrament.—Robert Johnſon: I had the word.—Biſhop of London: How had you the word, when you confeſs that you recited not the Inſtitution?—Robert Johnſon: I had recited the Inſtitution afore, and that was ſufficient.—Dean of Weſtminſter: Yea, for that Bread and Wine that was preſent, but when you did ſend for more Bread and Wine you ſhould have again rehearſed the words of Inſtitution.—Robert Johnſon: *The Book appointed no ſuch order.*—Biſhop of London: Yes, ſir, the Book ſayeth you ſhall have there ſufficient Bread and Wine, and then the Prayer of the Inſtitution muſt be recited. Now for as much as you had not ſufficient, therefore you ſhould have repeated the Inſtitution.—Robert Johnſon: *There is no ſuch caveat nor proviſo appointed in the Book.*—Biſhop of London: But that is the meaning of the Book.—Robert Johnſon: Men may make what meaning they liſt, *but I refer myſelf to the Book, whether it be ſo appointed or no.*"

How entirely was the defendant here in accordance with the recent deciſion of the Judicial Committee, that the object of the Statute of Uniformity "would be wholly fruſtrated if each miniſter on his own view of the relative importance of the details of the Service were to be at liberty .... to *add to* or to

alter any of theſe details;" and "that all" ceremonies "are *aboliſhed* which are not *expreſſly retained.*" Not ſuch, however, was the opinion of Elizabeth's High Commiſſioners:—

"Dean of Weſtminſter: *You are not forbidden in any place to uſe the repetition.*—Robert Johnſon: *Neither yet am I commanded.*—Dean of Weſtminſter: I will prove this is the meaning of the Book; for it is in the Prayer that theſe creatures of Bread and Wine, ſo that the Book hath reſpect to the Bread and Wine there preſent, and not to any other; therefore, if there be any more new brought in, it muſt anew be conſecrated by the words of Inſtitution.—Robert Johnſon: I pray you tell me one thing, whether be the words of Inſtitution ſpoken for the Bread or for the receivers? . . . I confeſs the word to be neceſſary to the ſubſtance of a Sacrament, but this is not the queſtion between you and me, for we both confeſs this; but herein is the controverſy, whether the Inſtitution is neceſſary to be repeated, ſeeing it is but one and the ſelf-ſame action, and the ſame communicants which were before, for whoſe ſake the words are uttered and ſpoken. If it had not been the ſame Supper, or the communicants had been changed, then it had been neceſſary again to have rehearſed the Inſtitution.—Biſhop of London: You like very well of yourſelf, and you are ſtubborn and arrogant. I have heard before of your ſtubbornneſs, but now I do well perceive it.—Robert Johnſon: My lord, *who* it is that liketh ſo well of himſelf, and is ſtubborn and arrogant, that LORD which trieth the hearts and reins muſt judge.—Biſhop of London: Why, being unlearned, *you ſtand ſtubbornly againſt us all*, and no learning will ſatisfy you."

This diſcuſſion proceeded for ſome time longer, and was concluded by the Lord Chief Juſtice with theſe words, "Let us make an end. Charge the jury." "Then," relates Johnſon, "the witneſſes were depoſed . . . .; and in the afternoon, being by their verdict pronounced guilty, *I was condemned to a year's impriſonment.*"

The foregoing, be it obſerved, is no imaginary relation, fabricated for a purpoſe. It is cited from a rare work, printed about 1590, and entitled, "A Part of a Regiſter containing ſundry memorable Matters, written by divers godly and learned Men in our time, which ſtand for and deſire the Reformation of our Church in Diſcipline and Ceremonies, according to the pure Word of GOD and the Law of our Land." It affords a nearly contemporaneous illuſtration of the way in which Elizabeth's Act of Uniformity was underſtood and enforced by her Commiſſioners; ſhows how adverſe was the principle upon which they acted in 1573 to that laid down by the Judicial Committee of the Privy Council in 1868, and juſtifies the concluſion of that diſtinguiſhed Ritualiſt, Canon Robertſon (a concluſion of which alſo the "Hierurgia Anglicana" furniſhes ſuperabundant proof), that "nothing can be more untenable than the notion that the Prayer Book is a complete rule, which will not admit of any variation by .... *exceeding* .... it" ("How ſhall we Conform to the Liturgy of the Church of England?" p. 299,[1] 8vo. 1844). Submitting the above page of Elizabethan eccleſiaſtical hiſtory to the impartial conſideration of all parties in our Communion,

I am, &c.

P.S.—Maſter Robert Johnſon (as we learn from the "Regiſter") ſhortly after died a priſoner "in the Gatehouſe at Weſtminſter," but not before he had written a letter to the Dean of Weſtminſter, in which he remarks—"you muſt not take it evil if I diſcloſe your botches and boils, your cankers and corruptions .... ſo by yourſelf you may apply ſuch plaſters as may be moſt meet to heal your corrupt conſcience. .... As for ſchiſm, who is a greater ſchiſmatic than you? who, contrary to the Queen's Majeſty's Book .... do maintain your ſtarch cake, being neither uſual bread nor ſufficient nouriſhment. .... Upon Eaſter Day [1574] you had not ſo

[1] p. 256, of the third edition, 1869.

many colours upon your body as you had pernicious errors in your breaſt, which hath been the cauſe of this my writing. I pray GOD it may have good effect." In concluſion, I would direct attention to the fact that, in conformity with the ruling of 1572 (and conſequent incompatibility with that of 1868), Convocation in 1604—when enjoining in its fourteenth Canon that "All miniſters ſhall obſerve the orders, rites, and ceremonies preſcribed in the Book of Common Prayer .... without either diminiſhing in regard to preaching, or in any other reſpect, or adding anything in the matter and form thereof"—nevertheleſs alſo ordained in its twenty-firſt Canon, "Furthermore, no Bread or Wine, newly brought, ſhall be uſed, but firſt the words of inſtitution ſhall be rehearſed when the ſaid Bread and Wine is preſent upon the Communion Table." This direction, as is well known, was firſt inſerted, in the ſhape of a rubric, in the Communion Office at the laſt reviſion.

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Domine dilexi decorem domus Tuae, et locum habitationis gloriae Tuae.

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CORRECTIONS AND ADDITIONS.

THE Editor is informed by the Rev. Præcentor Walcott, F.S.A., who has recently viſited the church at Abbey Dore, that its preſbytery and (ſo-called) Lady chapel are, in fact, "an Eaſtern arm of three bays, with a proceſſion-path and ſpaces for five altars, thus reſembling Fountain's Abbey." Mr. Walcott has alſo reminded the Editor that Ciſtercian Abbeys had no Lady *chapel*, all Ciſtercian *churches* being dedicated to the B. Virgin. "The chancel ſcreen," he adds, "which has the arms of Lord Scudamore and Archbiſhop Laud, bears this inſcription: 'Vive DEO gratus: toti mundo humiliatus: crimine mundatus: ſemper tranſire paratus.' The ſervice is now ſaid weſtward of the ſcreen. The poor man's box is dated 1639."